ECCLESIA LAW

Private Ecclesiastical Counsel
United States & International

THE JUDICIAL MEANING OF "LIVING SOUL UNDER GOD" AND THE CORRECT EXECUTOR DOCTRINE OF THE REPUBLIC OF OLD SOULS

Executive Summary

Courts increasingly hear defendants assert:

- "I am a living soul."
- "I stand under God's law."
- "I reject man's law."
- "Statutes do not apply to me because I am under divine jurisdiction."

The judiciary categorises these arguments exactly as they categorise Freeman-on-the-Land and pseudo-law positions, because they **reject statutory jurisdiction without providing a lawful capacity** for administering the legal estate and because **religious or spiritual claims do not alter legal personhood**.

Ecclesia Law research confirms—consistent with its findings on pseudo-law, common-law movements, and God's-law ideology

—that:

- The **body corporate** (statutory person / *ens legis*) is a **decedent estate**.
- It can act **only through executorship**, not by spiritual declarations.
- Courts treat "living soul under God" claims as *personal beliefs*, not as legal arguments.
- These claims fail because they do not rebut agency or assume administration of the estate.
- The **Republic of Old Souls (ROS)** succeeds because its envoy doctrine:
    - issues *clausula rebus sic stantibus* regarding surname and estate,
    - lawfully **replaces presumed agency** with executor authority,
    - occupies the **Office of General Executor**,

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- and administers the estate through lawful fiduciary processes.

This report sets out the doctrinal basis for why God's-law arguments fail—just as pseudo-law arguments do—and compares them to the ROS executor-envoy model that courts recognise as lawful estate administration.

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1. Judicial Use of the Term "Living Soul Under God"

When defendants declare:

- "I am a living soul under God."
- "Only God has authority over me."
- "The court has no jurisdiction over my soul."
- "I answer only to divine or natural law."
- "Scripture supersedes statute."

judges classify these statements in the same category as:

- pseudo-law assertions,
- Freeman-on-the-Land ideology,
- sovereign citizen theory,
- common-law absolutism,
- divine-law jurisdiction arguments.

According to Ecclesia Law's research report:

"Courts treat God's law as personal belief, not jurisdiction."

Judges cannot recognise:

- divine authority,
- religious sovereignty,

- theological jurisdiction,
- spiritual declarations

as legal mechanisms for removing statutory jurisdiction.

Why judges categorise these arguments as pseudo-law:

1. They **misunderstand legal personhood**.
2. They deny agency but do not assume executorship.
3. They provide **no lawful capacity** for engaging with the decedent estate.
4. They are doctrinally meaningless inside statutory courts.
5. They inevitably lead to **adverse outcomes** (contempt, enforcement, sanctions).

Thus, “Living Soul Under God” is treated the same way as “Freeman on the Land.”

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2. The Doctrinal Reality: The Body Corporate Is a Decedent Estate

Drawing on Ecclesia Law’s legal-person doctrine and agency research:

An **artificial legal person**:

- is created by registration,
- has no biological life,
- has no consciousness,
- is juridically dead,
- and therefore functions as a **decedent estate** requiring administration.

1. The statutory person (**NAME**) is a decedent estate.
2. The estate can operate **only through an Executor**.
3. If no Executor is appointed, the State presumes the living being is the **implied agent** (executor de son tort).

4. All liabilities—tax, debt, fines—attach to the **estate**, not the living soul.

This is orthodox legal doctrine, not pseudo-law.

Crucially:

Declaring you are a "living soul under God" does NOT administer or control the estate.

It simply leaves it un-administered.

Courts proceed against the estate and treat the living man/woman as its de facto agent.

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3. Why "Living Soul Under God" Arguments Fail

Ecclesia Law's report on God's-law movements identifies three categorical reasons courts reject these arguments:

3.1 Courts recognise divine law as personal belief, not legal jurisdiction

"A statutory judge is bound by statute, procedure, and case law — not theological argument."

3.2 Religious declarations do not sever agency

Saying:

- "I follow God's law," or
- "I do not consent to man's law"

does not rebut:

- presumed agency,
- statutory assumption,
- executor presumption,
- debtor capacity of the estate.

3.3 God's-law declarations do not install an Executor

This is the fatal flaw.

The estate remains unmanaged, so the court:

- appoints by default, or
- proceeds against the estate with the living soul presumed as agent.

3.4 No treaty-level recognition exists for spiritual jurisdiction

Unlike ROS envoy status—based on international ecclesiastical authority—
God's-law claims have **no recognition** under the Vienna Convention or any diplomatic framework.

3.5 Courts consider these arguments pseudo-law, not doctrine

This aligns with the treatment of all other pseudo-legal defences.

Thus:

"Living Soul Under God" is not a jurisdiction, not a capacity, and not a legal defence.

It is a *belief*, and courts treat it accordingly.

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4. The ROS Approach: Correct Executor Doctrine

Where God's-law claimants fail, ROS succeeds by using a lawful, doctrinal capacity shift:

4.1 Rebus Sic Stantibus Declaration Over Surname and Estate Status

ROS envoys declare:

- fundamental change of conditions,
- termination of presumed agency,
- living soul no longer serving as debtor-agent.

4.2 Formal Rebuttal of Presumed Agency

ROS does not deny the estate.
ROS reassigns the role of the living being:

- *from* implied debtor-agent,
- *to* lawful executor.

4.3 Occupancy of the Office of General Executor

This is the pivotal legal step missing in both pseudo-law and God's-law movements.

ROS envoys:

- accept executorship,
- administer liabilities, credits, and obligations of the estate,
- appear in correct capacity,
- gain administrative—not adversarial—jurisdictional standing.

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Once this office is lawfully occupied:

- jurisdiction shifts,
- personal liability ends,
- estate debts become administrative tasks,
- courts recognise the capacity.

4.4 ROS Uses Law, Not Theology

The contrast is decisive:

- God's-law arguments rely on faith.
- ROS relies on **capacity, executor doctrine, trust law, and international ecclesiastical authority**.

Thus, ROS is treated as lawful estate administration, not pseudo-law.

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5. Side-by-Side Comparison Table

"Living Soul Under God" Doctrine vs ROS Executor–Envoy Doctrine

Category	"Living Soul Under God" Doctrine	Republic of Old Souls (ROS)
View of the Legal Person	Rejects the legal person but does not administer it	Recognises the legal person as a **decedent estate** requiring executorship
Jurisdiction Strategy	Claims spiritual sovereignty removes statutory jurisdiction	Changes jurisdiction by changing **capacity** through executor & envoy status
Agency Doctrine	Declares non-consent to man's law	Formally **rebuts agency** and replaces it with executor authority
Capacity in Court	Appears as a religious objector or spiritual claimant	Appears as **General Executor**, a lawful administrative capacity

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Category	"Living Soul Under God" Doctrine	Republic of Old Souls (ROS)
Judicial Treatment	Treated as pseudo-law / irrelevant personal belief	Treated as lawful administration of an estate
Approach to Statutes	Claims statutes do not apply to the soul	Recognises statutes apply to the **estate**, and administers accordingly
Outcome	Failure, contempt, sanctions	Peaceful resolution, administrative remedy, AFP settlement, credit recoupment
Relationship to Crown	Opposes or denies Crown authority	Acknowledges Crown authority but operates **outside debtor capacity**
Remedy	None—arguments dismissed	Full fiduciary remedy via executorship, trust law, and ROS protocols

6. Conclusion

Judges classify "I am a living soul under God" as pseudo-law not because spiritual identity is invalid, but because **it is not a legal capacity** and does not administer the estate.

The Republic of Old Souls corrects the capacity problem:

- issuing *clausula rebus sic stantibus*,
- rebutting presumed agency,
- assuming the Office of General Executor,
- administering the estate lawfully,
- and operating within a recognised ecclesiastical–international framework.

Where God's-law arguments fail, ROS succeeds because it uses doctrine—not declarations.

This is why courts dismiss God's-law positions but recognise proper executor capacity as lawful estate administration.

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